Some Fruits of Solitude:

IN

REFLECTIONS

AND

MAXIMS

Relating to the

CONDUCT

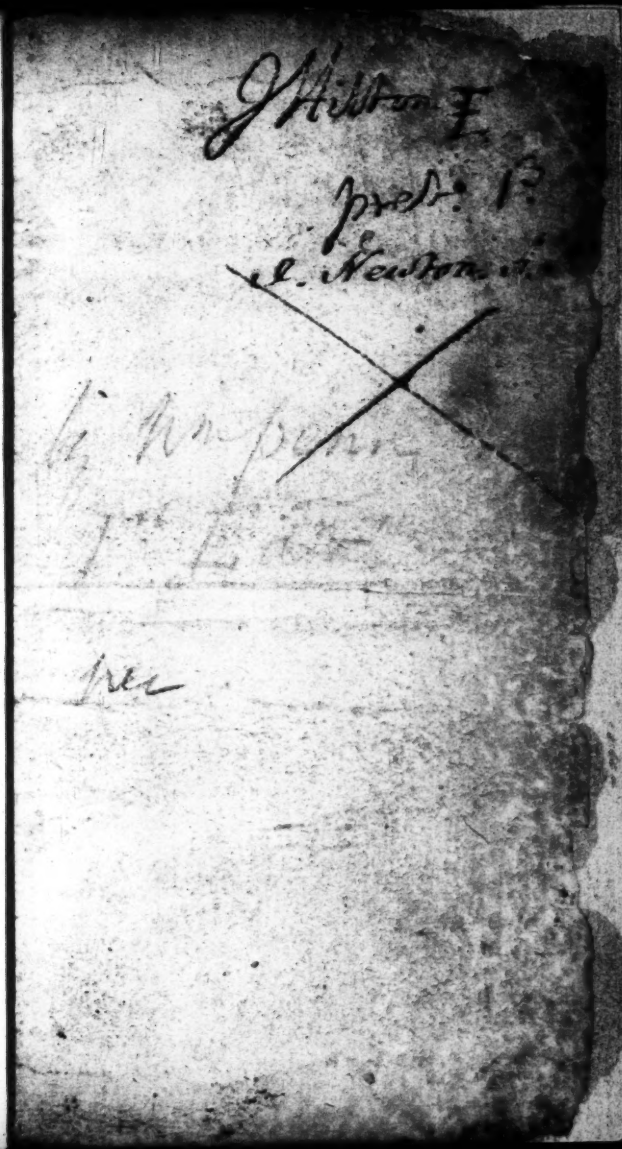
OF

Human Life.

Licens'd, May 24. 1693.

LONDON:

Printed for Thomas Northcott, in *George-Yard* in *Lombard-Street*, 1693.



~~Енодаа 16~~

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Animæ fiunt sapientiores
quiescendo. Sr. H. W.

By William Penn
1st edition 77
reprinted very many
times
May 10 1802

Dieu et mon
Droit.
Opportunity
Lost cannot never be
Recalled
A Bagatelle
In cœl loquitur.

V/

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BRITISH MUSEUM

The Preface.

Reader.

THis Enchiridion, *I present thee with, is the Fruit of* Solitude: *A School few care to learn in, tho' none Instructs us better. Some Parts of it are the* Result *of serious* Reflection; *Others the* Flashings *of* Lucid *Intervals; writ for pri-*

A *vate*

vate Satisfaction, and now publisht for an Help *to* Human *Conduct.*

The Author *blesseth God for his* Retirement, *and kisses that gentle Hand which lead him into it. For tho' it should prove* Barren *to th' World, it can never do so to him.*

He has now had some Time *he could call his own; a Property he was never Master of before; In which he has taken a View of himself and the World; and observed wherein he hath* hit *and* mist *the Mark;*

Mark; what might have been done, what mended, and what avoided; together with the Omissions *and* Excesses *of others, as well* Societies *and* Governments, *as private Families, and Persons: And he verily thinks were he to live over his Life again, he could, with God's Grace, serve Him, his Neighbour and Himself,* better *than he hath done, and have Seven Years of his Time to spare. And yet perhaps he hath not been the* Worst *or*

the Idleſt *Man in the World; nor is he the* Oldeſt. *And this is the rather ſaid, that it might quicken thee, Reader, to loſe none of the Time that is yet thine.*

There is nothing of which we are ſo laviſh *as of Time, and about which we ought to be more* ſolicitous. *Without it we can do nothing in this World.* Time *is what we* want moſt, *but what, alas! we* uſe worſt; *and for which God will certainly moſt ſtrictly*

ſtrictly reckon with us when Time ſhall be no more. It is of that Moment to us in reference to both Worlds, that I can hardly wiſh any Man better, than that he would ſeriouſly conſider what he does with his Time: how *and* to what Ends *he employs it; and what Returns he makes to God, his Neighbour and Himſelf for it. Will he never have a* Leger *for this?*

To come but once *into the World, and* Trifle

away our true Enjoyment of it, and of our ſelves in it, is lamentable indeed. This one Reflection would yield a thinking *Perſon great Inſtruction. And ſince nothing below Man can* Think; *Man, in being* Thoughtleſs, *muſt needs fall below himſelf: And that, to be ſure, ſuch do, as are* unconcern'd *in the uſe of their moſt precious Time.*

This is but too evident, if we will allow our ſelves to conſider, that there is

hardly

hardly any thing we take by the Right End, or improve to its just Advantage.

We understand little of the Works of God, either in Nature *or* Grace. *We pursue* false *Knowledg; and* mistake *Education extreamly. We are* violent *in our Affections;* Confused *and* Immethodical *in our whole Life; making that a* Burthen *which was given for a Blessing; and of little Comfort to our selves or others: Misapprehending*

hending the true Noti-on *of Happineſs, and ſo miſſing of the* Right Uſe *of Life and* Way *of happy Living. And till we are perſuaded to* ſtop, *and* ſtep a little aſide, *out of the* noiſy Crowd *and* Incumber-ing Hurry *of the World, and* calmly *take a Proſpect of things, it will be impoſſible we ſhould be able to make a right Judgment of our ſelves, or know our own* Miſe-ry. *But after we have made the juſt Reckonings, which*

which Retirement *will help us to, we ſhall begin to think the World in great meaſure* Mad, *and that we have been in a ſort of* Bedlam *all this while.*

Reader, *whether Young or Old, think it not* too ſoon *or* too late *to turn over the* Leaves *of thy paſt Life: And be ſure* to fold down *where any Paſſage of it may affect thee; And beſtow thy* Remainder *of time, to correct thoſe Faults in thy future Conduct; be it*

in

in relation to this or the next Life. What thou wouldſt do, if what thou haſt done were to do again, **be ſure to do** *as long as thou liveſt, upon the like Occaſions.*

Our **Reflections** *ſeem to be* **vigorous,** *as often as we ſurvey our paſt Errors. But, alas, our* **Reſolutions** *are apt to be* **flat** *upon freſh Temptations to the ſame things.*

The Author does not pretend to deliver thee an **Exact** *Piece; his Buſi-*

neſs

neſs being not Vanity, but Charity: *'Tis Miſcellaneous in the Matter of it, and by no means Artificial in the Compoſure. But it contains* Hints, *that may ſerve thee for* Texts *to preach to thy ſelf upon; and which comprehend much of the* Courſe of Human Life; *Since whether thou art* Parent *or* Child; Prince *or* Subject; Maſter *or* Servant; Single *or* Married; Publick *or* Private; Mean *or* Honourable; Rich

Rich *or* Poor; Prosperous *or* Improsperous; *in* Peace *or* Controversy; *in* Business *or* Solitude; *whatever be thy Inclination or Aversion; Practice or Duty; thou wilt find something not unsuitably said for thy Direction and Advantage. Accept and Improve what deserves thy notice. The rest excuse, and place to account of good* Will *to thee and the whole Creation of God.*

RE-

REFLECTIONS AND MAXIMS.

1. IT is admirable to consider how many Millions of People come into, and go out of the World, ignorant of themselves, and of the World they have lived in.

2. If one went to see *Windsor-Castle* or *Hampton-Court*, it would be strange if he did not observe and remember the Situation, the Building, the Gardens, Fountains, *&c.*

And yet few People know themſelves; no, not their own Bodies, the Houſes of their Minds, the *moſt curious* Structure of the World; a *living walking* Tabernacle; nor the *World* out of which it was made, and in which it is fed; which would be ſo much our Benefit, as well as our Pleaſure, to know.

3. The World is a great and ſtately *Volume* of Natural Things; but how very few Leaves of it do we ſeriouſly turn over! This ought to be the Subject of the Education of our *Youth*, who, at 20, when they ſhould be fit for Buſineſs, know not any thing of it.

4. We are in Pain to make them Scholars, but not *Men*; to Talk, rather than to Know; which is true *Canting*.

5. The first thing obvious to Children is what is *Sensible*; And that we make no part of their Rudiments.

6. We press their Memories too soon, and puzle, strain and load them with Words and Rules; to know *Grammar* and *Rhetorick*, and a strange Tongue or two, that it is ten to one may never be useful to them; leaving their Natural *Genius* to Mechanical and Physical Knowledge uncultivated and neglected; which is of exceeding Use and Pleasure to them through the whole course of their Life.

7. To be sure, Languages are not to be despised or neglected. But Things are to be preferred.

8. Children had rather be making of *Tools* and *Instruments* of Play; *Shaping*, *Drawing*, *Framing* and *Building*, &c. than getting some Rules of Propriety of Speech by Heart: And those also would follow with more Judgment, and less Trouble and Time.

9. It were happy if we studied Nature more in Natural Things; and acted according to Nature; whose Rules are *few*, *plain* and *most reasonable*.

10. Let us begin where she begins, go her pace, and close always

always where she ends, and we cannot miss of being *Naturalists.*

11. The World would not be longer a Riddle to us, the *Heavens*, *Earth* and *Waters*, with their respective, various and numerous Inhabitants; their Productions, Natures, Seasons, Simpathies and Antipathies; their Use, Benefit and Pleasure, would be better understood by us: And an *Eternal Wisdom*, *Power*, *Majesty* and *Goodness*, very *conspicuous* to us, through those sensible and passing Forms: The World wearing the *Mark* of its Maker, whose Stamp is every where *visible*, and the *Characters* very *legible*

to the Children of Wisdom.

12. It is pity Books have not been compoſed for *Youth*, by ſome curious and careful *Naturaliſts* and *Mechanicks*, in the Latin Tongue, to be uſed in Schools, that they might learn Things with Words: Things obvious and familiar to them, and which would make the Tongue eaſier to be attained by them.

13. Many able *Gardiners* and *Husbandmen* are yet ignorant of the reaſon of their Calling; as moſt *Artificers* are of the reaſon of their own Rules that govern their excellent Workmanſhip. But a Naturaliſt and a Mechanick of this ſort, is *Maſter* of

of the reason of both, and may be of the Practice too, if his Industry keep pace with his Speculation; which were very commendable, and without which he cannot be said to be a *compleat* Naturalist or Mechanick.

14. Finally, if Man be the *Index* or *Epitomy* of the World, as Philosophers tell us, we have only to read our selves well to be learned in it. But because there is nothing we less regard than the *Characters* of that Power that made us, and can best tell us what we are and should be, we are even Strangers to our own *Genius*; The *Glass* in which we should see that true, instructing and agreeable

Variety, which is to be observed in Nature.

15. And yet we are very apt to be full of our selves, instead of him that made what we so much value; and, but for whom, we can have no reason to value our selves by. For we have nothing that we can call our own, no not our selves: For we are all but *Tenants*; and at *Will* too, of the great Lord of our selves, and the rest of this great *Farm*, the World that we live upon.

16. Man is become a strange Contradiction to himself, but it is of himself; not being by Constitution but *Corruption* such.

17. He

17. He would have others obey him, even his own kind; But he will not obey God, that is so much above him, and who made him.

18. He will lose none of his Authority; no, not bate an Ace of it: He beats his Children, is angry with his Servants, strict with his Neighbours, revenges all Affronts to extremity, and forgets all the while that *he is the Man*; and is more in Arrear to God, that is so very patient with him, than they are to him with whom he is so strict and impatient.

19. He is curious to *Wash*, *Dress* and *Perfume* his Body, but careless of his Soul. The one shall have many-

Hours, the other not so many Minutes. This shall have 3 or 4 new Suits in a year, but that must wear its old *Cloaths* still.

20. If he be to receive or see a great Man, how nice and anxious is he that all things be in order? And with what respect and address does he approach and make his Court? But to God, how *dry* and *formal* and *constrained* in his Devotion?

21. In our Prayers we say, *Thy Will be done:* But mean our own: At least act so.

22. It is too frequent to begin with God and end with the *World.* But He is the good Man's *Beginning* and *End*; his *Alpha* and *Omega.*

23. He

23. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink ſmall, pall'd Liquor; We muſt have the beſt, and the beſt cook't for our Body, while our Soul feeds on *empty* or *corrupted* Things.

24. In ſhort, Man is *ſpending* all upon a *bare* Houſe, and hath little or no Furniture within to recommend it; Which is preferring the Cabinet before the Jewel, a Leaſe of ſeven years before an Inheritance. So abſurd a thing is Man, after all his proud Pretences to Wit and Underſtanding.

25. The want of due Conſideration is the cauſe of all the Unhappineſs Man brings upon himſelf. For his ſecond

Thoughts

Thoughts rarely agree with his first, or pass without a considerable Retrenchment or Correction. And yet that sensible Warning is, too frequently, not Precaution enough for his future Conduct.

26. Well may we say our Infelicity is of our selves; since there is nothing we do that we should not do, *but we know it, and yet do it.*

27. For *Disappointments*, that come not by our own Folly, They are the Tryals or Corrections of Heaven; And it is our own fault, if they prove not our Advantage.

28. To repine at them does not mend the Matter: it is only to grumble at our Creator. But to see the Hand of God

God in them, with an humble Submiſſion to his Will, is the way to *turn our Water into Wine*, and engage the greateſt Love and Mercy on our ſide.

29. We muſt needs diſorder our ſelves, if we only look at our Loſſes. But if we conſider how little we deſerve what is left, our Paſſion will cool, and our Murmurs turn to Thankfulneſs.

30. If our Hairs fall not to the Ground, *leſs do we* or our Subſtance, without God's Providence.

31. Nor can we fall below the Arms of God, how low ſoever it be we fall.

32. And tho' our Saviour's Paſſion is over, his Compaſ-

ſion

sion is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose.

33. Is it reasonable to take it ill, that any Body desires of us that which is their own? All we have is the Almighty's: And shall not God have his own when he calls for it?

34. Discontentedness is not only in such a case Ingratitude, but Injustice. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it.

35. But it is hard for us to look on things in such a Glass, and at such a distance.

And

And yet it is our Duty, and would be our *Wisdom* and *Glory* to do so.

36. We are apt to be very pert at censuring *others*, where we will not endure Advice our selves. And nothing shews our Weakness more, than to be so sharp-sighted at spying other Mens Faults, and so *Purblind* about our own.

37. When the Actions of a Neighbour are upon the Stage, we have all our Wits about us; are Quick and Critical; can split an Hair to find out every Failure and Infirmity: *But are without any, or have but very little, sense of our own.*

38. Much of this comes from *ill Nature*, as well as from an in-

inordinate Value of our ſelves: For we love rambling better than home, and blaming the Unhappy, rather than covering and relieving them.

39. In ſuch Occaſions ſome ſhew their Malice, others their Juſtice, but few or none their Charity; Eſpecially if it be about Mony-matters.

40. You ſhall ſee an *old Miſer* come forth with a ſet Gravity, and ſo much Severity againſt the Diſtreſſed, *To excuſe his Purſe*, that he will, 'ere he has done, put it out of all queſtion, That Riches is *Righteouſneſs* with him. This, ſays he, is the Fruit of your Prodigality; (as if, poor

poor Man, *Covetouſneſs* were no Fault) Or of your Projects, or graſping after a great Trade: While he himſelf would have done the ſame thing, but that he had not the *Courage* to venture ſo much ready Mony out of his *own truſty* Hands, tho' it had been to have brought him back the *Indies* in return. But the Proverb is juſt, *Vice ſhould not correct Sin.*

41. They have a Right to cenſure, that have a *Heart* to help: The reſt is Cruelty, not Juſtice.

42. Lend not *beyond* thy Ability, nor refuſe to Lend out of thy Ability; Eſpecially when it will help others

more

more than it can hurt thee.

43. If thy Debtor be honeſt and capable, thou haſt thy Mony again; if not with Encreaſe, with Praiſe: If he prove inſolvent, don't ruin him to get that, *which it will not ruin thee to loſe:* For thou art but a Steward, and another is thy Maſter and Judge.

44. The more merciful Acts thou doſt, the more Mercy thou wilt receive; And if with a *charitable* Imployment of thy Temporal Riches, thou gaineſt *eternal* Treaſure, thy Purchaſe is *infinite;* Thou wilt have found the Art of multiplying indeed.

45. *Frugality* is good, if *Liberality*, be join'd with it. The firſt

first is leaving off ſuperfluous Expences; the laſt beſtowing them to the Benefit of others that need. The firſt without the laſt *begins Covetouſneſs*; the laſt without the firſt *begins Prodigality*: Both together make an *excellent Temper*. Happy the Place where ever it is found.

46. Were it univerſal, we ſhould be cur'd of two Extreams, *Want* and *Exceſs*; And the one would ſupply the other, bringing both nearer to a *Mean*; the juſt degree of earthly Happineſs.

47. It is a Reproach to Religion and Government to ſuffer ſo much Poverty and Exceſs.

48. Were

48. Were the Superfluities of a Nation valued, and made a perpetual Tax or Benevolence, there would be more Almshouses than Poor; Schools than Scholars; and *enough to spare* for Government besides.

49. Hospitality is good, if the poorer sort are the *Subjects* of our Bounty; else Superfluity.

50. If thou wouldst be happy and easy in thy Family, above all things observe *Discipline.*

51. Every one should know their Duty, and there should be a Time and Place for every thing: And whatever else is done or omitted, *be sure to begin and end with God.*

51. Love *Labor*: For if thou dost

doſt not want it for Food, thou mayeſt for Phyſick. It is wholſom for thy Body, and good for thy Mind. It *prevents* the Fruits of Idleneſs, which many times comes of nothing to do, and leads too many to do what is *worſe* than nothing.

53. A *Garden*, an *Elaboratory*, a *Work-houſe*, *Improvements* and *Breeding*, are pleaſant and profitable Diverſions to the Idle and Ingenious: For here they *miſs* ill Company, and converſe with *Nature* and *Art*; whoſe Variety are equally grateful and inſtructing; and preſerve a good Conſtitution of Body & Mind.

54. To this a ſpare Dyet contributes much. Eat therefore

foreto live, and do not live to eat. That's like a Man, but this below a Beast.

55. Have Wholsom but not costly Food, and be rather cleanly than dainty in ordering it.

56. The Receipts of Cookery are *swell'd* to a Volume, but a good Stomach excels them all; to which nothing contributes more than *Industry* and *Temperance*.

57. It is a cruel Folly to offer up so many Lives of Creatures, as make up the State of our Treats; As it is a prodigal one to spend more in *Sauce* than in Meat.

58. The Proverb says, *That enough is as good as a Feast*: But it is certainly better, if

Super-

Superfluity be a Fault, which never fails to be at Feſtivals.

59. Rarely drink but when thou art dry; nor then, between Meals, if it can be avoided.

60. The ſmaller the Drink, the *clearer* the Head, and the cooler the Blood; which are great Benefits in Temper and Buſineſs.

61. Strong Liquors are good at ſome Times, and in ſmall Proportions; being better for *Phyſick* than Food, for *Cordials* than common uſe.

62. The moſt comon things are the moſt *uſeful*; Which ſhews both the Wiſdom and Goodneſs of the great Lord of the Family of the World.

63. What

63. What therefore he has made rare, don't thou uſe *too commonly*: Leſt thou ſhouldſt invert the Uſe and Order of Things; become Wanton and Voluptuous; and thy Bleſſings prove a *Curſe*.

64. *Let nothing be loſt*, ſaid our Saviour. But that is *loſt* that is *miſuſed*.

65. Neither urge another to that, thou wouldſt be unwilling to do thy ſelf; nor do thy ſelf what looks to thee unſeemly and intemperate in another.

66. All Exceſs is ill: But *Drunkenneſs* is of the worſt ſort. It *ſpoils* Health, *diſmounts* the Mind, and unmans Men: It *reveals Secrets*, is *quarrel-*

ſom,

ſom, laſcivious, impudent, dangerous and *mad.* In fine, he that is drunk is not a Man: Becauſe he is ſo long void of Reaſon, that diſtinguiſhes a Man from a Beaſt.

67. Exceſs in Apparel is another coſtly Folly. The very Trimming of the vain World would cloath all the *naked* one.

68. Chuſe thy Cloaths by thine own Eyes, not anothers. The more plain and ſimple they are, the better. Neither unſhapely, nor fantaſtical; and for Decency, not for Pride.

69. If thou art clean and warm, it is ſufficient; for more doth but rob the Poor, and pleaſe the Wanton.

70. It is said of the true Church, *The King's Daughter is all glorious within.* Let our Care therefore be of our Minds more than of our Bodies.

71. We are told, with Truth, that *Meekness* and *Modesty* are the Rich and Charming Attire of the Soul: And the plainer the Dress, the more distinctly, and with greater Lustre, their Beauty shines.

72. It is great pity such Beauties are so rare, and those of *Jezabel's* Forehead are so common: Whose Dresses are Incentives to Lust; but *Bars*, instead of Motives, to Love or Vertue.

73. Ne-

73. Never marry but for Love; but see that thou lov'st what is *lovely*.

74. If Love be not thy *chiefest* Motive, thou wilt soon grow weary of a Married State, and *stray* from thy Promise, to search out thy Pleasures in *forbidden* Places.

75. Let not Enjoyment lessen, but augment Affection; it being the basest of Passions *to like when we have not, what we slight when we possess.*

76. It is the Difference betwixt *Lust* and *Love*, that this is fixt, that volatile. Love grows, Lust wastes by Enjoyment: And the Reason is, That one springs from an *Union of Souls*, and the

other from an Union of Sense.

77. They have divers Originals, and so are of different Families: That *inward* and *deep*, this superficial; This transient, and that Permanent.

78. They that Marry for Money cannot have the true Satisfaction of Marriage; the requisite means being wanting.

79. Men are generally more careful of the Breed of their *Horses* and *Dogs* than of their Children.

80. Those must be of the best Sort, for *Shape*, *Strength*, *Courage* and *good Conditions*: But as for these, their own Posterity, *Money shall answer all Things*. It makes the

Crook-

Crooked Streight, sets Squint-Eyes right, cures Madness, covers Folly, changes ill Conditions, mends the Skin, gives a sweet Breath, repairs Honour, makes Young, works Wonders.

81. O how sordid is Man grown! Man, the noblest Creature of the World; as a *God on Earth*, and the *Image* of him that made it; thus to *mistake* Earth for Heaven, and *worship Gold* for God!

82. Covetousness is the *greatest of Monsters*, as well as the *Root of all Evil.* I have once seen the Man that *dyed to save Charges. What! Give Ten Shillings to a Doctor, and have an Apothecary's*

Bill besides, that may come to I know not what! No, not he: Valuing Life less than *Twenty Shillings.* But indeed such a Man could not well set too low a Price upon himself; who, tho' he liv'd up to the Chin in Bags, had *rather die* than find in his Heart to *open one* of them, to help to save his Life.

83. Such a Man is *felo de se*, and deserves not *Christian Burial.*

84. He is a common Nusance, a *Weyr* cross the Stream, that stops the Current: An Obstruction, to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbours is to let them see that he himself

ſelf is as little the better for what he has, as they are. For he always looks like *Lent*; A ſort of *Lay-Minim*. In ſome Senſe he may be compar'd to *Pharaoh*'s *lean Kine*, for all that he has does him no good. He commonly wears his Cloaths till they *leave him*, or that noBody elſe can wear them. He affects to be thought poor, to eſcape Robbery and Taxes; and by looking as if he wanted an Alms, excuſes himſelf for giving none. He ever goes late to Markets, to excuſe buying the worſt: But does it becauſe that is cheapeſt. He lives of the Offal. His Life were an inſupportable Puniſhment

to any Temper but his own; and no greater Torment to him on Earth than to live as other Men do. But the Misery of his Pleasure is, that he is *never satisfied* with *getting*, and always in *Fear* of *losing*.

85. How vilely has He lost himself, that becomes a Slave to his Servant; and exalts him to the Dignity of his Maker? Gold is the God, the Wife, the Friend of the *Mony-Monger* of the World.

86. But in Marriage do thou be wise; Prefer the *Person* before Mony, *Vertue* before Beauty, the *Mind* before the Body: Then thou hast a Wife, a Friend, a Companion, a *Second Self*; one that bears

bears an equal Share with thee in all thy Toyls and Troubles.

87. Chuſe one that Meaſures her Satisfaction, Safety and Danger, by thine; and of whom thou art ſure, as of thy ſecreteſt Thoughts: A *Friend* as well as a Wife, which indeed a Wife implies: For ſhe is but *half* a Wife that is not, or is not capable of being *ſuch* a Friend.

88. *Sexes* make no Difference; ſince in Souls there is *none*: And they are the Subjects of Friendſhip.

89. He that minds a Body and not a Soul, has not the better part of that Relation; and will conſequently

want the nobleſt Comfort of a Married Life.

90. The Satisfaction of our Senſes is *low*, *ſhort* and *tranſient*: But the Mind gives a more raiſed and extended Pleaſure, and is capable of an Happineſs founded upon Reaſon; not bounded and limited by the Circumſtances that Bodies are confin'd to.

91. Here it is we ought to ſearch our Pleaſure, where the Field is large and full of Variety, and of an induſing Nature: *Sickneſs*, *Poverty* or *Diſgrace* being not able to *ſhake* it, becauſe it is not under the moving Influences of worldly Contingences.

92. The

92 The Satisfaction of those that do so is in well-doing, and in the Assurance they have of a future Reward; that they are best loved of those they love most; and that they enjoy and value the Liberty of their Minds above that of their Bodies; having the *whole Creation* for their Prospect, the most Noble and *wonderful Works* and *Providences* of God, the *Histories* of the Antients, and in them the *Actions* and *Examples* of the Vertuous, and lastly, themselves, their Affairs and Family, to exercise their Minds and Friendship upon.

93. Nothing can be more entire and without Reserve; nothing

nothing more zealous, affectionate and ſincere; nothing more contented and conſtant than ſuch a Couple; nor no greater temporal Felicity than to be one of them.

94. Between a Man and his Wife nothing ought to rule but *Love*. Authority is for Children and Servants; Yet not without Sweetneſs.

95. As Love ought to bring them together, ſo it is the beſt way to keep them well together.

96. Wherefore uſe her not as a Servant, whom thou would'ſt, perhaps, have ſerv'd Seven Years to obtain.

97. An Husband and Wife that love and value one

one another, ſhew their Children and Servants, That they ſhould do ſo too. *Others viſibly loſe their Authority in their Families, by their Contempt of one another*; and teach their Children to be unnatural by their own Example.

98. It is a general Fault not to be more careful to preſerve Nature in Children; Who (at leaſt in the ſecond Deſcent) hardly have the Feeling of their Relation; which muſt be an unpleaſant Reflection to affectionate Parents.

99. Frequent Viſits, Preſents, intimate Correſpondence and Intermarriages, within allowed bounds, are means

means of keeping up the concern and affection that Nature requires from Relations.

100. *Friendſhip* is the next Pleaſure we may hope for: And where we find it not at home, or have no home to find it in, we may ſeek it abroad. It is an Union of *Spirits*, a Marriage of *Hearts*, the Bond, *Virtue*.

101. There can be no Friendſhip where there is no *Freedom*. Friendſhip loves a *free* Air, and will not be penned up in ſtreight and narrow Encloſures. It will ſpeak *freely*, and *act* ſo too; and take nothing ill where no ill is meant; nay where it is, 'twill *eaſily* forgive and forget

forget too, upon ſmall Acknowledgments.

102. Friends are true *Twins* in Soul; They Sympathize in every thing; have the ſame Love and Averſion.

103. One is not happy without the other, nor can either of them be miſerable *alone*. As if they could change *Bodies*, they take their *turns* in Pain as well as in Pleaſure; *relieving* one another in their moſt adverſe Fortunes.

104. What one enjoys, the other cannot want. Like the Primitive Chriſtians, they have all things in common, and no *Property but in one another*.

105. A true Friend unboſomes *freely*, adviſes *juſtly*, aſſiſts *readily*, adventures *boldly*, takes all *patiently*, defends *couragiouſly*, and continues a Friend *unchangeably*.

106. Theſe being the Qualities of a Friend, we are to find them before we chuſe one.

107. The *Covetous*, the *Angry*, the *Proud*, the *Talkative*, cannot but make ill Friends, as well as the *Falſe*.

108. In ſhort, chuſe a Friend as thou doſt a Wife, *till Death ſeparates you.*

109. Yet be not a Friend beyond the *Altar*: But let *Virtue* bound thy Friendſhip:

Elſe

Else it is not Friendship, but an evil Confederacy.

110. If my Brother or Kinsman will be my Friend, I ought to prefer him before a Stranger; or I shew little Duty or Nature to my *Parents*.

111. And as we ought to prefer our Kindred in point of Affection, so too in point of Charity; if *equally* needing and deserving.

112. Be not easily acquainted; lest finding reason to cool, thou makest an Enemy instead of a good Neighbour.

113. Be Reserved, but not *Sour*; Grave, but not *Formal*; Bold, but not *Rash*; Humble, but not *Servile*;

Pa-

Patient, not *Insensible*; Constant, not *Obstinate*; Chearful, not *Light*; rather Sweet, than *Familiar*; *Familiar*, than *Intimate*; and Intimate with *very few*, and upon *very good Grounds*.

114. *Return* the Civilities thou receiveſt, and be ever grateful for Favours.

115. If thou haſt done an Injury to another, rather own it than defend it. One way thou gain'ſt Forgiveneſs; the other, thou doubl'ſt the Wrong and Reckoning.

116. Some oppoſe *Honour* to *Submiſſion*: But it can be no Honour to maintain, what it is Diſhonourable to do.

117. To

117. To confeſs a Fault, that is none, out of fear; is indeed mean: But not to be afraid of ſtanding in one, is Brutiſh.

118. We ſhould make more haſte to Right our Neighbour, than we did to Wrong him: And inſtead of being Vindicative, we ſhould leave him to be judge of his own Satisfaction.

119. True Honour will pay *treble* Damages, rather than juſtifie one Wrong by *another*.

120. In ſuch Controverſies, it is but too common for ſome to ſay, *Both are to blame*; to *excuſe* their own *Unconcernedneſs*; which is a *baſe Neutrality*. Others will cry,

cry, *They are both alike*; thereby involving the Injured with the Guilty; to mince the Matter for the Faulty, or *cover* their own Injustice to the wronged Party.

121. *Fear* and *Gain* are great Benventers of Mankind, and where either prevail, the Judgment is violated.

122. Avoid Company, where it is not profitable or necessary; and in those Occasions speak *little*, and *last*.

123. Silence is Wisdom, where Speaking is *Folly*; and always safe.

124. Some are so Fooliſh as to interrupt and anticipate those that speak, instead of hear-

hearing and thinking before they answer; which is uncivil as well as silly.

125. If thou thinkest twice, before thou speakest once, thou wilt speak twice the better for it.

126. Better say nothing than not to the purpose. And to speak pertinently, consider both what is fit, and when it is fit to speak.

127. In all Debates, let Truth be thy aim, not Victory, or an unjust Interest; and endeavour to gain, rather than to expose thy Antagonist.

128. Give no advantage in Argument, nor lose any that is offered. This is a Benefit which arises from *Temper*.

129.

129. Don't use thy self to dispute against thine own Judgment, to shew Wit; lest it prepare thee to be too *indifferent* of what is Right: Nor against another Man, to vex him, or for meer trial of Skill; Since to inform, or to be informed, ought to be the end of all Conferences.

130. Men are too apt to be concerned for their Credit, more than for the Cause.

131. There is a Truth and Beauty in *Rhetorick*; but it oftner serves *ill* turns than good ones.

132. Elegancy is a *good Mean* and *Adress* given to Matter; be it by proper or figurative Speech; where the

the words are apt, and Alusions very natural. Certainly it has a moving Grace: But it is too artificial for Simplicity, and oftentimes for Truth. The danger is, left it delude the Weak, who in such cases may *mistake* the *Handmaid* for the Mistress; if not *Error* for Truth.

133. 'Tis certain, Truth is least indebted to it; Because she has least need of it, and least uses it.

134. But it is a *reprovable* Delicacy in some that despise Truth in plain *Cloaths*.

135. Such Luxuriants have but false Appetites; like those Gluttons, that by Sawces *force* an Appetite where

where they have no Stomach; and Sacrifice to their Pallate, not their Health: Which cannot be without great Vanity, not that without some *Sin*.

136. Nothing does Reason more Right, than the *Coolness* of those that offer it: And Truth often suffers more by the *Heat* of its Defenders, than from the Arguments of its Opposers.

137. Zeal ever follows an appearance of Truth, and the Assured are too apt to be *warm*; But 'tis their weak side in Argument; Zeal being better shewn against *Sin*, than Persons, or their Mistakes.

138. Where

138. Where thou art obliged to ſpeak, be ſure to ſpeak the Truth: For Equivocation is *half way* to Lying; as Lying, the *whole way to Hell.*

139. Believe nothing againſt another but upon good Authority: Nor report what may hurt another, unleſs it be a greater hurt to others to conceal it.

140. It is wiſe not to ſeek a Secret; and honeſt not to *reveal* one.

141. Truſt *thy ſelf*, and another ſhall not betray thee.

142. Openneſs has the *Miſchief*, tho' not the Malice of Treachery.

143. Never assent meerly to please others. For that is, beside Flattery, oftentimes Untruth; and discovers a Mind liable to be servile and base: Nor contradict to vex others, for that shews an ill Temper; and provokes, but profits no Body.

144. Do not accuse others to excuse thy self, for that is neither Generous nor Just. But let Sincerity and Ingenuity be thy Refuge, rather than Craft and Falsehood: *For Cunning borders very near upon Knavery.*

145. *Wisdom* never uses not wants it. *Cunning* to *Wise*, is as an *Ape* to a Man.

146. Intereſt has the *Security*, tho' not the Virtue of a Principle. As the World goes, 'tis the *ſurer* ſide: For Men daily leave both Relation and Religion to follow it.

147. 'Tis an odd ſight, but very evident, That Families and Nations, of croſs Religions and Humors, *unite* againſt thoſe of their *own*, where they find an *Intereſt* to do it.

148. We are tied down by our Senſes to this World: And where that is in Queſtion, it can be none with Worldly Men, whether they ſhould not forſake all other Conſiderations for it.

149. Have a care of *Vulgar Errors.* Diſlike, as well as Allow, *Reaſonably.*

150. Inquiry, is *Human*; Blind Obedience, *Brutal.* Truth never loſes by the one, but often ſuffers by the other.

151. The uſefulleſt Truths are *plaineſt*: And while we keep to them, our Differences cannot riſe high.

152. There may be a *Wantonneſs* in Search, as well as a Stupidity in Truſting. It is great Wiſdom *equally* to avoid the Extreams.

153. Do nothing *improperly.* Some are Witty, Kind, Cold, Angry, Eaſie, Stiff, Jealous, Careleſs, Cautious

tious, Confident, Close, Open, but all in the *wrong Place.*

154. It is ill mistaking where the Matter is of Importance.

155. It is not enough that a thing be *Right*, if it be not fit to be done. If not Prudent, tho Just, it is not adviseable. He that loses by getting, had better lose than get.

156. Knowledge is the *Treasure*, but Judgment the Treasurer of a Wise Man.

157. If thou wouldst be obeyed, being a Father; being a Son, be obedient.

158. He that begets thee, *owes* thee; and has a natural Right over thee.

159. Next to God, thy *Parents*; next them, the *Magistrate*.

160. Remember thou art not more Indebted to thy Parents for thy Nature, than for their Love and Care.

161. Rebellion, in Children, was therefore *Death* by God's Law; and the next Sin to *Idolatry*; Which is renouncing of God, the great Parent of all.

162. Obedience to Parents is not only our Duty, but our Interest. We received our Life from them, and *prolong* it by obeying them: For *Obedience* is the first Commandment with *Promise*.

163. The Obligation is as indissolvable as the Relation.

164. If we must not disobey God to obey them; at least, we must let them see, when we do disobey them, that there is nothing else in our Refusal. For some unjust Commands cannot excuse the general neglect of our Duty.

165. A Man in Business must put up many Affronts, if he loves his own quiet.

166. We must not pretend to see all that we see, if we would be easie.

167. It were endless to dispute upon every thing that is disputable.

168. A *vindictive* Temper is not only uneasie to others, but to them that have it.

169. *Rarely* Promise: But, if Lawful, *constantly* perform.

170. Hasty Resolutions are of the Nature of *Vows*; and to be equally avoided.

171. I will never do this, says one, yet does it. I am resolved to do that, says another, but flags upon second Thoughts: Or does it, though awkardly, for his Word's sake; As if it were worse to break his Word, than to do amiss in keeping it.

172. Wear none of thine *own Chains*; but keep free whilst thou art free.

173. It is an effect of *Passion* that Wisdom corrects, to lay thy self under Resolutions that cannot be well made, and must be worse performed.

174. Avoid all thou canst being *Entrusted*: But do thy *utmost* to discharge the Trust thou undertakest; For Carelesness is *Injurious*, if not Unjust.

175. The Glory of a Servant is *Fidelity*; which cannot be without Diligence, as well as Truth.

176. *Fidelity* has *Enfranchised* Slaves, and *Adopted* Servants to be *Sons*.

177. Reward a good Servant well: And rather quit

than diſquiet thy ſelf with an ill one.

178. Mix *Kindneſs* with Authority; and rule more by *Diſcretion* than Rigour.

179. If thy Servant be faulty, ſtrive rather to convince him of his Error, than diſcover thy *Paſſion*: And when he is ſenſible, *forgive* him.

180. Remember he is thy *Fellow-Creature*, and that God's *Goodneſs*, not thy Merit, has made the difference betwixt Thee and Him.

181. Let not thy Children *Domineer* over thy Servants: Nor ſuffer Them to *ſlight* thy Children.

182. Suppress Tales in the general: But where a Matter requires notice, encourage the Complaint, and right the Aggrieved.

183. If thou art a Child, thou art to *Entreat*, and not to Command; And if a Servant, *to comply* where thou dost not obey.

184. Tho' there should be but one Master and Mistress in a Family, yet Servants should remember that Children have the *Reversion*.

185. Indulge not *unseemly* things in thy Master's Children; nor refuse them what is *fitting*: For one is the *highest Unfaithfulness*; and the other Indiscretion as well as Disrespect.

186. Do thine own Work honeſtly and chearfully: And when that is done, help thy Fellow; that ſo another time he may help thee.

187. Be not *fanciſully* Jealous: For that is *Fooliſh*; as, to be *reaſonably* ſo, is *Wiſe*.

188. He that *ſuperfines* upon other Men's Actions, cozens *himſelf*, as well as injures them.

189. To be very ſubtle and ſcrupulous in Buſineſs, is as hurtful as being over confident and ſecure.

190. In difficult Caſes, ſuch a Temper is *timorous*; and in diſpatch, *irreſolute*.

191. *Experience* is a ſafe Guide: And a *Practical* Head, is a great happineſs in Buſineſs.

192. We are too careleſs of Poſterity; not conſidering that as they are, ſo the next Generation will be.

193. If we would mend the World, we ſhould mend our ſelves; and teach our Children not what we are, but what they ſhould be.

194. We are too apt to awaken and tune up their Paſſions by the Example of our own; and to teach them to be pleaſed, not with what is beſt, but with what pleaſes beſt.

195. It is our Duty, and ought to be our Care, to ward againſt that Paſſion in them, which is more eſpecially our own Weakneſs and Affliction: For we are in

in great measure accountable for them, as well as for our selves.

196. We are true *Turners of the World upside down*: For Mony is first; and Vertue last, and least in our care.

197. It is not *how* we leave our Children, but *what* we leave them.

198. To be sure Vertue is but a Supplement, and not a *Principal* in their Portion and Character.

199. The *Country* Life is to be *preferr'd*: For there we see the Works of *God*; but in Cities little else but the Works of *Men*. And the one make a better subject for our Contemplation than the other.

200. As *Puppets* are to Men, and *Babies* to Children, ſo is Man's Workmanſhip to God's: We are the *Picture*, he the *Reality*.

201. God's Works declare his *Power*, *Wiſdom* and *Goodneſs*; but Man's Works, for the moſt part, his *Pride*, *Folly* and *Exceſs*. The one is for *uſe*, the other, chiefly, for *Oſtentation* and *Luſt*.

202. *Art* is Good, where it is beneficial. *Socrates* wiſely bounded his Knowledge and Inſtruction by *Practice*.

203. Have a Care therefore of *Projects*: And yet deſpiſe nothing raſhly, or in the Lump.

204. *Ingenuity*, as well as Religion, ſometimes ſuffers

fers between two Thieves; *Pretenders* and *Despisers.*

205. Though injudicious and dishoneſt Projectors often diſcredit Art, yet the moſt *uſeful* and *extraordinary* Inventions have not at firſt eſcap'd the Scorn of Ignorance; As their Authors, rarely, have eſcap'd cracking of their Heads, or breaking their Backs.

206. Undertake no Experiment, in Speculation, that appears not *true* in Art; Nor then, at thine *own* Coſt, if coſtly or hazardous in making.

207. As many Hands make light Work, ſo ſeveral Purſes make *cheap* Experiments.

208.

208. *Industry* is certainly very commendable, and *supplies* want of Parts.

209. *Patience* and *Diligence*, like Faith, *remove Mountains.*

210. Do good with what thou haſt, or it will do thee *no good.*

211. Seek not to be Rich, but *Happy.* The one lyes in *Bags*, the other in Content; which Wealth can never give.

212. We are apt to call things by wrong Names. We will have Proſperity to be Happineſs, and Adverſity to be Miſery; though That is the *School* of Wiſdom, and oftentimes the way to *eternal* Happineſs.

213.

213. If thou wouldst be happy, bring thy Mind to thy *Condition*, and have an *Indifferency* for more than what is sufficient.

114. Have but *little to do*, and *do it thy self*: And do to others as thou wouldst have them *do to thee*. So, thou canst not fail of Temporal Felicity.

215. The generality are the *worse* for their Plenty. The voluptuous *consumes* it; the Miser *hides* it; 'tis the good Man that uses it; and to good Purposes. But such are hardly found among the Prosperous.

216. Be rather Bountiful than Expensive.

217. Neither make nor go to *Feasts*: But let the

labori-

laborious Poor bleſs thee at Home in their ſolitary Cottages.

218. Never voluntarily *want* what thou haſt in poſſeſſion; Nor ſo ſpend it as to involve thy ſelf in want unavoidable.

219. Be not tempted to *preſume* by Succeſs: For many that have got largly, have loſt all, by *coveting* to get more.

210. To *hazard* much to get much, has more of *Avarice* than Wiſdom.

221. It is great Prudence both to bound and uſe Proſperity.

222. Too few know when they have *enough*; and fewer know *how* to employ it.

223.

223. It is equally adviseable not to part lightly with what is hardly gotten, and not to shut up closely what *flows* in freely.

224. Act not the *Shark* upon thy Neighbour; nor take Advantage of the *Ignorance, Prodigality* or *Necessity* of any one: For that is next door to Fraud, and at best makes but an *unblest* gain.

225. It is oftentimes the *Judgment* of God upon greedy rich Men, that he suffers them to push on their Desires of Wealth to the Excess of over-reaching, grinding or oppression; which *poysons* all the rest, they have gotten: So that it runs away as fast,

ſaſt, and by as bad ways, as it was heaped up together.

226. Never eſteem any Man, or thy ſelf, the more for *Mony*; nor think the *meaner* of thy ſelf or another, for want of it; *Vertue* being the juſt Reaſon of reſpecting, and the want of it, of ſlighting any one.

127. A Man, like a Watch, is to be valued for his *Goings*.

128. Have a Care of more Sail than *Ballaſt*.

129. In all Buſineſs, it is beſt to put nothing to hazard: But where it is unavoidable, be not *raſh*; but *firm*, and *reſign'd*.

230. We ſhould not be troubled for what we cannot help:

help: But if it was our Fault, let it be so no more. Amendment is Repentance, if not Reparation.

231. Have a care of that base Evil, *Detraction*. It is the Fruit of Envy: As that is of Pride; the immediate Offspring of the *Devil*; who of an *Angel*, a *Lucifer*, a *Son* of the Morning, made himself a *Serpent*, a *Devil*, a *Beelzebub*, and all that is obnoxious to the Eternal Goodness.

232. Dislike what deserves it; but never *Hate*: For that is of the Nature of Malice; which is ever to Persons, not Things; and is one of the blackest Qualities Sin begets in the Soul.

233.

233. It were an happy Day, if Men could bound and qualify their Resentments with Charity to the Offender: For then our Anger would be without Sin, and better convict and edify the Guilty; which only can make it lawful.

234. Not to be provok'd is best: But if mov'd, never correct till the Fume is spent: For every Stroke our Fury strikes, is sure to *hit* our selves at last.

235. If we did but observe the Allowances our Reason makes upon Reflection, when our Passion is over, we could not want a Rule how to behave our selves [illegible], in the like Occasions.

236. We are more prone to complain than redreſs, and to cenſure than excuſe.

237. It is next to unpardonable, that we can ſo often blame what we will not once mend. It ſhews, we know, but will not do our Maſter's Will.

238. They that cenſure, ſhould *practiſe*: Or elſe let them have the *firſt* Stone, and the *laſt* too.

239. Vertue is not ſecure againſt Envy. Men will leſſen what they won't imitate.

240. Nothing needs a Trick but a Trick; Sincerity loaths one.

241. We muſt take care to do Right Things *Rightly*: For a juſt Sentence may be *unjuſtly* executed. 242.

242. *Circumstances* give great Light to true Judgment, if well weigh'd.

243. Never chide for Anger, but for *Amendment.*

244. Whipping out of Passion, is like eating only to gratify the Pallate.

245. Reflect without Malice, but never without *need.*

246. Despise no Body, nor no Condition; lest it come to be thy own.

247. Never Rail, nor Taunt. The one is Rude, the other scornful; and both evil.

248. Be not provoked by Injuries, to *commit* them.

249. Upbraid only *Ingratitude.*

250. Haſte makes Work, which *Caution* prevents.

251. Tempt no Man; leſt thou fall for it.

252. Have a care of preſuming upon *After Games*: For if that miſs, all is loſt.

253. Opportunities ſhould never be loſt: Becauſe they can never be regain'd.

254. It is well to cure, but better to *prevent* a Diſtemper. The firſt ſhews more Skill, but the laſt more *Wiſdom.*

255. Never make a tryal of Skill in difficult or *hazardous* Caſes.

256.

256. Refuse not to be inform'd: For that shews Pride, or Stupidity.

257. Humility and Knowledge in poor Cloaths, excels Pride and Ignorance in costly Attire.

258. Neither despise, nor oppose, what thou dost not understand.

259. We must not be concern'd above the Value of the thing that engages us; Nor raised above Reason, in maintaining what we think reasonable.

260. It is too common an Error, to invert the Order of Things; by making an End of that which is a Means, and a Means of that which is an End.

261. *Religion* and *Government* escape not this Mischief: The first is too often made a *Means* instead of an End; the other an *End* instead of a Means.

262. Thus Men seek Wealth rather than Subsistence; and the End of Cloaths is the least Reason of their Use. Nor is the satisfying of our Appetite our End in eating, so much as the pleasing of our Pallate. The like may also be said of Building, Furniture, *&c.* where the Man rules not the Beast, and Appetite submits not to Reason.

263. It is great Wisdom to proportion our Esteem to the Nature of the Thing: For

For as, that way things, will not be undervalued, ſo neither will they engage us above their intrinſick worth.

264. If we ſuffer little Things to have great hold upon us, we ſhall be *as much* tranſported for them, as if they deſerv'd it.

265. It is an old Proverb, *Maxima bella ex leviſſimis cauſis*, The greateſt Feuds have had the ſmalleſt Beginnings.

266. No matter what the Subject of the Diſpute be; but what place we give it in our Minds: For that governs our Concern and Reſentment.

267. It is one of the fataleſt Errors of our Lives, when

we ſpoil a good Cauſe by an ill Management: And it is not impoſſible but we may mean well in an ill Buſineſs; but that will not defend it.

268. If we are but ſure the End is Right, we gallop over all Bounds to compaſs it; not conſidering that lawful Ends may be very unlawfully attained.

269. Let us be careful to take juſt ways to compaſs juſt Things; that they may *laſt* in their Benefits to us.

270. There is a troubleſom Humor ſome Men have, that if they may not lead, *they will not follow*; but had rather a thing were never done, than not done their own

own way, though other ways very desirable.

271. This comes of an *over-fulness* of our selves; and shews we are more concern'd for praise, than the Success of what we think a good Thing.

272. Affect not to be seen; and Men will less see thy Weakness.

273. They that shew more than they are, raise an Expectation they cannot answer; and so lose their Credit, as soon as they are found out.

274. Avoid *Popularity*. It has many Snares, and no real Benefit to thy self; and uncertainty to others.

275. Remember the Proverb, *Bene qui latuit bene vixit*, They are happy that live retiredly.

276. If this be true, *Princes* and their Grandees, of all Men, are the unhappieſt: For they live leaſt *alone*. And they that muſt be enjoy'd by every Body, can never enjoy themſelves.

277. It is the *Advantage* little Men have upon them; They can be *private*, and have *leiſure* for Family Comforts; which are the greateſt worldly Comforts Men can enjoy.

278. But they that place Pleaſure in *Greatneſs*, ſeek it there: And we ſee Rule is as much the Ambition of ſome Natures, as Privacy

vacy is the choice of others.

279. Government has many Shapes: But 'tis *Sovereignty*, tho' not Freedom, in all of them.

280. *Rex & Tyrannus* are very differing Characters: One rules his People by Laws, to which they consent; the other by his absolute Will and Power. That is call'd *Freedom*, this *Tyranny*.

281. The First is endanger'd by the Ambition of the *Populace*; which shakes the Constitution: The other by an ill Administration; which hazards the Tyrant and his Family.

282. It is great Wisdom in Princes of both sorts, not

to *ſtrain* Points too high, with their People: For whether the People have a Right to oppugn them or not, they are ever ſure to attempt it, when things are carried too far; though the Remedy oftentimes proves worſe than the Diſeaſe.

283. Happy that King who is great by Juſtice, and the People who are free by *Obedience.*

284. Where the Ruler is Juſt, he may be *ſtrict*; elſe, it is *two to one* it turns upon him: And though he ſhould prevail, he can be no gainer, *where his People are the loſers.*

285. Princes muſt not have *Paſſions* in Government, nor *Reſent* beyond Intereſt or Religion. 286.

286. Where Example *keeps pace* with Authority, Power hardly fails to be obey'd, and Magiſtrates to be *honour'd.*

287. Where the Magiſtrate ſerves ill turns, he loſes his Authority with the People; and gives the Populace opportunity to gratify their Ambition; And ſo lays a *Stumbling-block* for his People to fall.

288. It is true, that where a Subject is more popular than the Prince, the Prince is in Danger: But it is as true, that it is his *own Fault*: For no Body has the like *Means, Intereſt* or *Reaſon* to be popular as He.

289 It is an unaccountable thing, that ſome Princes encline rather to be *fear'd than lov'd*; when they ſee, that Fear does not oftner ſecure a Prince againſt the Diſſaffection of his People, than Love makes a Subject too many for ſuch a Prince.

290. Certainly Service upon Inclination is like to go *farther* than Obedience upon Compulſion.

291. The *Romans* had a juſt Senſe of this, when they plac'd *Optimus* before *Maximus*, to their moſt illuſtrious *Captains* and *Cæſars*.

292. Beſides, Experience tells us, That Goodneſs raiſes a *nobler* Paſſion in the Soul, and

and gives a *better* Senſe of Duty than Severity.

293. What did *Pharaoh* get by increaſing the *Iſraelites* Task? *Ruin* to himſelf in the End.

294. Kings, chiefly in this, ſhould imitate God: *Their Mercy ſhould be above all their Works.*

295. The Difference between the *Prince* and the *Peaſant*, is in this World. But a *Temper* ought to be obſerv'd by him that has the Advantage here, becauſe of the Judgment in the next.

296. The End of every thing ſhould direct the Means. Now that of Government being the *Good of the whole*, nothing leſs ſhould be

be the Aim of the Prince.

297. As often as Rulers endeavour to attain juſt Ends by juſt *Mediums*, they are ſure of a quiet and eaſy Government; And as ſure of Convulſions, where the Nature of things are violated, and their Order overrul'd.

298. It is certain, Princes ought to have great Allowances made them for Faults in Government; ſince they ſee by other People's Eyes, and hear by their Ears. But *Miniſters* of State, their immediate Confidents and Inſtruments, have much to anſwer for, if to gratify private Paſſions, they miſguide the Prince to do a publick Injury.

299.

299. Miniſters of State ſhould undertake their Poſts at their Peril. If Princes over-rule them, let them ſhew the *Law*, and humbly *reſign*: If *Fear*, *Gain* or *Flattery* prevail, let them anſwer it to the Law.

300. The Prince cannot be preſerv'd, but where the Miniſter is puniſhable: For People, as well as Princes, will not endure *Imperium in Imperio.*

301. If Miniſters are weak or ill Men, and ſo ſpoil their Places, it is the Prince's Fault that choſe them: But if their Places ſpoil them, it is *their Fault* to be made worſe by them.

302. It is but juſt that thoſe that reign by their Princes, ſhould ſuffer for their Prince's: For it is a ſafe and neceſſary Maxim, not to ſhift Heads in Government, while the Hands are in being that ſhould anſwer for them.

303. And yet it were intolerable to be a Miniſter of State, if every Body may be Accuſer and Judge.

304. Let therefore the *falſe Accuſer* no more eſcape an exemplary Puniſhment, than the Guilty Miniſter.

305. For it profanes Government to have the *Credit* of the leading Men in it, ſubject to *vulgar* Cenſure; which is often *ill-grounded.*

306.

306. The Safety of a Prince therefore consists in a well-chosen Council: And that only can be said to be so, where the Persons that compose it are *qualified* for the Business that comes before them.

307. Who would send to a *Taylor* to make a *Lock*, or to a *Smith* to make a *Suit of Cloaths?*

308. Let there be *Merchants* for Trade, *Seamen* for the Admiralty, *Travellers* for Foreign Affairs, some of the *Leading Men* of the Country for Home Business, and *Common* and *Civil Lawyers* to advise of Legality and Right, who should always keep to the strict Rules of Law.

309.

309. Three things contribute much to ruin Governments; *Looseness*, *Oppression* and *Envy*.

310. Where the Reins of Government are too *slack*, there the Manners of the People are *corrupted*: And that destroys Industry, begets Effiminacy, and provokes Heaven against it.

311. *Oppression* makes a Poor Country, and a *Desperate* People, who always wait an Opportunity to *change*.

312. *He that ruleth over Men, must be just, ruling in the Fear of God*, said an old and a wise King.

313. *Envy disturbs* and distracts Government; clogs the Wheels, and perplexes the

the Administration: And nothing contributes more to this Disorder, than a *partial* distribution of Rewards and Punishments in the Sovereign.

314. As it is not reasonable that Men should be compel'd to serve; so those that have Employments should not be endured to leave them humourously.

315. Where the State intends a Man no Affront, he should not Affront the State.

316. A private Life is to be preferred; the Honour and Gain of publick Posts, bearing no proportion with the Benefits of it. The one is

is free and quiet; the other ſervile and noiſy.

317. It was a great Anſwer of the *Shunamite* Woman, *I dwell among my own People.*

318. They that live of their own, neither need nor often liſt to wear the *Livery* of the Publick.

319. Their Subſtance is not *during Pleaſure*; nor have they Patrons to pleaſe or preſent.

320. If they are not advanced, neither can they be *diſgraced.* And as they know not the Smiles of Majeſty, ſo they *feel not* the Frowns of Greatneſs, or the effects of Envy.

321. If they want the Pleaſures of a Court, they alſo eſcape the *Temptations* of it.

322. Private Men, in fine, are ſo much their own, that paying common Dues, they are *Sovereigns* of all the reſt.

323. Yet the Publick muſt and will be ſerved; And they that do it well, deſerve publick Marks of Honour and Fortune.

324. To do ſo, Men muſt have *publick Minds*, as well as Salaries; or they will ſerve private Ends at the publick Coſt.

325. Governments can never be well adminiſtred, but where thoſe entruſted make

make Conſcience of well-diſcharging their Places.

326. Five things are requiſite to a good Officer, *Ability, Clean Hands, Diſpatch, Patience and Impartiality.*

327. He that underſtands not his Employment, whatever elſe he knows, muſt be unfit for it; and the Publick ſuffers by his Inexpertneſs.

328. They that are able, ſhould be juſt too; or the Government may be the worſe for their Capacity.

329. Covetouſneſs in ſuch Men prompts them to proſtitute the Publick for Gain.

330. The taking of a *Bribe* or *Gratuity*, ſhould be pu-

punished with as ſevere Penalties, as the defrauding of the State.

331. Let Men have ſufficient Sallaries, and exceed them at their *Peril.*

332. It is a Diſhonour to Government, that its Officers ſhould live of Benevolence; As it ought to be infamous for Officers to diſhonour the Publick, by being twice paid for the ſame Buſineſs.

333. But to be paid, and not to do Buſineſs, is rank Oppreſſion.

334. *Diſpatch* is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this too many make their private Market and *Over-*

plus

plus to their Wages. Thus the Salary is for *doing*, and the *Bribe* for *diſpatching* the Buſineſs; As if Buſineſs could be done before it were diſpatched; Or what ought to be done, ought not to be diſpatched; Or they were to be paid a part, one by the Government, t'other by the Party.

335. Diſpatch is as much the Duty of an Officer, as doing; and very much the Honour of the Government he ſerves.

336. *Patience* is a Virtue every where; but it ſhines with great Luſtre in the Men of Government.

337. Some are ſo Proud or Teſty, they wont hear what

what they ſhould redreſs.

338. Others ſo weak, they ſink or burſt under the weight of their Office, tho' they can eaſily *run away* with the Salery of it.

339. Buſineſs can never be well done, that is not well underſtood: Which cannot be without Patience.

340. It is Cruelty indeed not to give the Unhappy an *Hearing*, whom we ought to help: But it is the top of Oppreſſion to *Browbeat* the humble and modeſt Miſerable, when they ſeek Relief.

341. Some, it is true, are unreaſonable in their

Desires and Hopes: But then we should inform, not rail at and reject them.

342. It is therefore as great an Instance of Wisdom as a Man in Business can give, to be *Patient under the Impertinencies and Contradictions that attend it.*

343. *Method* goes far to prevent trouble in Business; For it makes the Task easie, hinders Confusion, saves abundance of Time, and instructs those that have Business depending, both what to do and what to hope.

344. *Impartiality*, tho 'it be the last, is not the least part of the Character of a good Magistrate.

345. It is noted as a Fault, in *Holy Writ*, even to regard the *Poor*: How much more the Rich, in Judgment?

346. If our *Compaſſions* muſt not ſway us; leſs ſhould our Fears, Profits or Prejudices.

347. Juſtice is juſtly repreſented *Blind*; becauſe ſhe ſees no difference in the Parties concerned.

348. She has but *one Scale and Weight*, for Rich and Poor, Great and Small.

349. Her Sentence is not guided by the Perſon, but the *Cauſe*.

350. The Impartial Judge in Judgment, knows nothing but the Law; The Prince no more than the

Peasant; his Kindred, than a Stranger. Nay, his *Enemy* is sure to be upon equal Terms with his Friend, when he is upon the Bench.

351. Impartiality is the Life of Justice; as That is of Government.

352. Nor is it only a Benefit in the State, but private Families cannot subsist comfortably without it.

353. Parents that are partial, are ill obeyed by their Children; and partial Masters not better served by their Servants.

354. Partiality is always *Indirect*, if not Dishoneſt: For it shews a *Byas* where Reason would have none;

if

if not an *Injury*, which Juſtice every where forbids.

355. As it makes Favourites without Reaſon, ſo it uſes no Reaſon in judging of Actions; Confirming the Proverb, *The Crow thinks her own Bird the faireſt.*

356. What ſome ſee to be no Fault in one, they will have *Criminal* in another.

357. Nay how *ugly* do our own Failings look to us in the Perſons of *others*, which yet we ſee not in our ſelves?

358. And but too common it is, for ſome People, not to know their own Maxims and Principles in the *Mouths* of other Men,

when they give occasion to use them.

359. *Partiality* corrupts our Judgment of Persons and Things, of our selves and others.

360. It contributes more than any thing to *Factions* in Government, and *Fewds* in Families.

361. It is a prodigal Passion, that seldom returns till it is Hunger-bit, and Disappointments bring it within bounds.

362. And yet we may be indifferent, to a *Fault*.

363. Indifference is good in Judgment, but bad in *Relation*, and *stark* naught in Religion.

364. And even in Judgment, our Indifferency muſt be to the Perſons, not Cauſes: For one, to be ſure, is right.

365. *Neutrality* is ſomething elſe than Indifferency; and yet of kin to it too.

366. A Judge ought to be Indifferent; and yet he cannot be ſaid to be Neutral.

367. The one being to be *Even* in Judgment, and the other *not to meddle at all.*

368. And where it is Lawful, to be ſure it is beſt to be *Neutral.*

369. He that eſpouſes Parties, can hardly divorce himſelf from their Fate; And more *fall* with their Party, than riſe with it.

370. A Wise Neuter joins with neither; But *uses* both, as his Advantage leads him.

371. A *Neuter* only has room to be a *Peace-maker*: For being of neither side, he has the means of mediating a *Reconciliation* of both.

372. And yet, where *Right* or *Religion* gives a *Call*, a Neuter must be a *Coward* or an *Hypocrite*.

373. In such Cases, we should never be backward; nor yet mistaken.

374. When our Right or Religion is in question, then is the fittest time to assert it.

375. Nor muſt we always be Neutral where our Neighbour is concerned: For tho' medling is a Fault, helping is a *Duty*.

376. We have a *Call* to do good, as often as we have the *Power* and *Occaſion*.

377. If Heathens could ſay, *We are not born for our ſelves*; ſurely Chriſtians ſhould *practice* it.

378. They are taught ſo by his Example, as well as Doctrin, from whom they have borrowed their Name.

379. Do what good thou canſt unknown; and be not vain of what ought rather to be felt, than ſeen.

380. The *Humble*, in the Parable of the Day of Judg-

ment, had *forgot* their good Works. *Lord, when did we so and so?*

381. He that does Good, for Good's ſake, ſeeks neither *Praiſe* nor *Reward*; tho *ſure* of both at laſt.

382. Content not thy ſelf that thou art Virtuous in the general: For *one Link* being wanting, the Chain is defective.

383. Perhaps thou art rather Innocent than *Vertuous*; and oweſt more to thy Conſtitution, than *Religion.*

384. Innocent, is not to be Guilty: But *Virtuous*, is to *overcome* our evil Inclinations.

385. If thou haſt not conquered thy ſelf in that which is thy own particular Weakneſs, thou haſt no Title to Virtue, tho' thou art free of other Men's.

386 For a Covetous Man to inveigh againſt Prodigality, an Atheiſt againſt Idolatry, a Tyrant againſt Rebellion, or a Lyer againſt Swearing, and a Drunkard againſt Gaming, is for the Pot to call the Kettle *black*.

387. Such reproof would have but little Succeſs; becauſe it would carry no *Authority* with it.

388. If thou wouldſt conquer thy Weakneſs, thou muſt *never gratifie* it.

389. No Man is compelled to Evil; his *Consent only* makes it his.

390. What Man, in his right Mind, would conspire his own hurt? Men are besides themselves, when they transgress their Convictions.

391. If thou would'st not Sin, *don't Desire*; and if thou would'st not Lust, *don't Embrace* the Temptation: No, not *look* at it, nor *think* of it.

392. Thou would'st take much Pains to save thy Body: Take some, prethee, to save thy Soul.

393. Religion, is the *Fear of God*, and its Demonstration *good Wooks*; Faith, the *Root*

Root of both: *For without Faith we cannot please God*, nor can we fear what we do not believe.

394. The *Devils* also believe and know abundance: But in this is the Difference; Their Faith works not *by love*, nor their Knowledg *by Obedience*; and therefore they are never the better for them. And if ours do so too, we shall be of *their* Church, not of *Christ's*: For as the Head is, so must the Body be.

395. He was *Holy, Humble, Harmless, Meek, Merciful*, &c. when among us; to teach us what we should be, when he was gone. And yet he is among us still, and

in

in us too, a living and perpetual *Preacher* of the same Grace, by his Spirit in our Consciences.

396. A *Minister* of the Gospel ought to be one of *Christ's making*, if he would pass for one of Christ's Ministers.

397. And if he be one of his making, he *knows* as well as believes.

398. That Minister whose Life is not the *Model* of his Doctrin, is a *Babler* rather than a Preacher; a *Quack* rather than a Physician of Value.

399. Of old Time they were made Ministers by the *Holy Ghost*: And the more that is an *Ingredient* now, the fitter they are for that Work.

400.

400. Running Streams are not ſo apt to corrupt; nor *Itinerant*, as ſettled Preachers: But they are not to run *before* they are ſent.

401. As the Miniſters of Chriſt are made by him, and are like him, ſo they beget People into the ſame Likeneſs.

402. To be like Chriſt then, is to be a Chriſtian. And Regeneration is the only way to the Kingdom of God, which we pray for.

403. Let us *to Day hear his Voice, and not harden our Heart*; who ſpeaks to us many ways; in the *Scriptures*, in our *Hearts*, by his *Servants* and his *Providences*:

dences: And the Sum of all is *Holineſs* and *Charity.*

404. S. *James* gives a ſhort Draught of the Matter, but very full and reaching. *Pure Religion and undefiled before God the Father, is this, To viſit the Fatherleſs and the Widows in their affliction, and to keep our ſelves unſpotted from the World.* Which is compriz'd in theſe Two Words, *Charity* and *Piety.*

405. They that truly make theſe their Aim, will find them their Attainment; And with them, the *Peace* that follows ſo excellent a Condition.

406. Amuſe not thy ſelf therefore with the numerous Opinions of the World, nor value

value thy self upon verbal Orthodoxy, Philosophy, or thy Skill in Tongues, or Knowledg of the Fathers; (too much the *Business* and *Vanity* of the World) But in this rejoice, *that thou knoweſt God, that is the Lord, who exerciſeth loving Kindneſs and Judgment, and Righteouſneſs in the Earth.*

407. *Publick Worſhip* is very commendable, if well perform'd. We owe it to God and good Example. But we muſt know, that God is not tyed to Time or Place, who is *every where*, at the ſame Time: And this we ſhall know, as far as we are capable, if where-ever we

are, our Desires are *to be with him.*

408. *Serving God,* People generally confine to the Acts of *Publick* and *Private Worship*: And those, the more zealous do often repeat, in hopes of Acceptance.

409. But if we consider that God is an *Infinite Spirit,* and as such every where; and that our Saviour has taught us, *That he will be worshipp'd in Spirit and in Truth*; we shall see the shortness of such a Notion.

410. For Serving God concerns the *Frame* of our Spirits, in the whole Course of our Lives; In every Occasion we have, in which we may

may ſhew our Love to his Law.

411. For as Men in Battle are continually in the way of Shot; ſo we in this World are ever within the Reach of *Temptation*. And herein do we ſerve God, if we *avoid* what we are forbid, as well as *do* what he commands.

412. God is better ſerv'd in reſiſting a Temptation to Evil, than in many formal Prayers.

413. This is but Twice or Thrice a Day; but That every Hour and Moment of the Day. So much more is our *continual Watch*, than our Evening and Morning Devotion.

414. Wouldſt thou then ſerve God? *Do not that alone, which thou wouldſt not another ſhould ſee thee do.*

415. Don't take God's Name in vain, or diſobey thy Parents, or wrong thy Neighbour, or commit Adultery, even in thine Heart.

416. Neither be Vain, Laſcivious, Proud, Drunken, Revengeful or Angry; Nor Lye, Detract, Backbite, Over-reach, Oppreſs, Deceive or Betray: But *watch* vigorouſly againſt all Temptations to theſe things; as knowing that God is *preſent*, the *Overſeer* of all thy Ways and moſt inward Thoughts, and the *Avenger* of his own Law upon the Diſobedient, and

thou

thou wilt acceptably ſerve God.

417. Is it not but Reaſon, if we expect the Acknowledgments of thoſe to whom we are bountiful, that we ſhould reverently pay ours to God, our moſt *munificent* and *conſtant Benefactor?*

418. The *World* repreſents a Rare and Sumptuous *Palace*, Mankind the great *Family* in it, and God the mighty *Lord* and *Maſter* of it.

419. We are all ſenſible what a ſtately Seat it is; the *Heavens*, adorned with ſo many glorious *Luminaries*, and the Earth with *Groves*, *Plains*, *Valleys*, *Hills*, *Fountains*, *Ponds*, *Lakes* and *Rivers*,

vers; and *Variety* of *Fruits* and *Creatures*, for *Food*, *Pleasure* and *Profit*: In short, how *Noble an House he keeps*, and the Plenty and Variety and Excellency of his *Table*; His *Orders*, *Seasons* and *Suitableness* of every Time and Thing. But we must be as sensible, or at least ought to be, what *Careless* and *Idle* Servants we are, and how *short* and *disproportionable* our Behaviour is to his Bounty and Goodness. How long he bears, and often he reprieves and forgives us; who, notwithstanding our Breach of Promises, and repeated Neglects, has not yet been *provok'd* to break up House, and send us to shift for our selves.

Should

Should not this great Goodneſs raiſe a due Senſe in us of our undutifulneſs, and a Reſolution to alter our Courſe and mend our Manners; that we may be for the future *more worthy Communicants* at our Maſter's good and great Table? Eſpecially ſince it is not more certain that we deſerve his Diſpleaſure, than that we ſhall feel it, if we continue to be *unprofitable Servants*.

420. Let us then not cozen our ſelves with the *Shels* and *Husks* of things; nor prefer *Form* to Power, nor *Shadows* to Subſtance: *Pictures* of Bread will not *ſatisfy* Hunger, nor *thoſe* of Devotion *pleaſe* God.

421.

421. This World is a Form; our Bodies are Forms; and no visible Acts of Devotion can be without Forms: But yet the less Forms, in Religion, the better, since God is a Spirit: For the more *mental* our Worship, the more *adequate* to the Nature of God; the more *silent*, the more *suitable* to the Language of a *Spirit*.

422. Words are for others, not for our selves: Nor for God, who hears not as Bodies do; but as Spirits should.

423. If we would know this *Dialect*; we must learn of the Divine Principle in us. As we hear the Dictates of that, *God hears us.*

424. There we may ſee him too in all his Attributes; Tho' but in *little*, yet as much as we can apprehend or bear: For as he is in himſelf, he is incomprehenſible, and *dwelleth in that Light which no Eye can approach.* But in his *Image* we may behold his Glory; Enough to exalt our Apprehenſions of God, and to inſtruct us in that Worſhip which pleaſeth him.

425. Men may *Tire* themſelves in a *Labyrinth* of Search, and talk of God: But if we would know him indeed, it muſt be from the *Impreſſions* we receive of him; And the ſofter our Hearts are, the *deeper* and *livelier* thoſe will be upon us.

426. If he has made us ſenſible of his Juſtice, by his *Reproof*; of his Patience, by his *Forbearance*; of his Mercy, by his *Forgiveneſs*; of his Holineſs, by the *Sanctification* of our Hearts through his Spirit; we have a *grounded* knowledge of God. This is *Experience*, that Speculation: This *Enjoyment*, that Report. In ſhort, this is *undeniable* Evidence, with the *reality* of Religion, and will ſtand all Winds and Weathers.

427. As our Faith, ſo our *Devotion* ſhould be *lively*. *Cold* Meat wont ſerve at thoſe Repaſts.

428. Its a *Coal* from God's Altar must kindle our Fire: And without Fire, *true Fire*, no acceptable Sacrifice.

429. *Open thou my Lips, and then*, said the Royal Prophet, *my Mouth shall praise God.* But not till then.

430. The Preparation of the Heart, as well as Answer of the Tongue, is of the Lord; and to have it, we must make our Prayers powerful, and our Worship grateful.

431. Let us chuse, therefore, to commune where there is the *warmest* sense of Religion; where *Devotion exceeds* Formality, and *Practice* most corresponds with

Profession; and where there is at least *as much Charity* as Zeal: For where this Society is to be found, there shall we find the Church of God.

432. As Good, so Ill Men are all of a *Church*; and every Body knows who must be *Head* of it.

433. It is a sad Reflection; That many Men hardly have any Religion at all; and most Men have none of their own; for that which is the Religion of their Education, and not of their Judgment, is the Religion of another, and not their own.

434.

434. To have Religion upon Authority, and not upon Conviction, is like a *Finger-Watch*, to be set forwards or backwards, as he pleases that has it in keeping.

435. It is a prepostrous thing, that Men can venture their Souls where they will not venture their Mony: For they will take their Religion upon trust, but not trust a *Synod* about the Goodness of Half a Crown.

436. They will follow their own Judgment when their Mony is concerned, whatever they do for their Souls.

437. But to be sure, that Religion cannot be right,

that a Man is the *worse* for having.

438. No Religion is better than an *Unnatural One.*

439. Grace perfects, but never *sours* or *spoils* Nature.

440. To be *Unnatural* in Defence of *Grace*, is a Contradiction.

441. He that is *without Bowels*, is not a Man. How then can he be a Christian?

442. It were better to be of no Church, than to be bittet for any.

443. *Bitterness* comes very near to *Enmity*, and that is the Devil; because the *Perfection* of Wickedness.

444.

444. A good End cannot *ſanctify* evil Means; nor muſt we ever do *Evil*, that Good may come of it.

445. Some Folks think they may *Scold*, *Rail*, *Hate*, *Rob* and *Kill* too; ſo it be but *for* God's *ſake*.

446. But nothing in us *unlike* him, can pleaſe him.

447. God has repleniſht this World with abundance of good Things for Man's Life and Comfort; but they are all but *Imperfect* Goods: He only is the *Perfect* Good, to whom they point. But alas! Men cannot ſee him *for them*; tho' they ſhould ſee him *in them*.

448. It is as great Presumption *to send our Passions upon God's Errands*, as it is to *palliate them with God's Name.*

249. Zeal dropt in *Charity*, is good; without it, *good for nothing*: For it devours all it comes near.

450. They must first judge themselves, that presume to censure others: And such will not be apt to *overshoot* the Mark.

451. We are too ready to *retaliate*; rather than forgive, or gain by Love and Information.

452. And yet we could hurt no Man, that we believe loves us.

453. Let us then try what Love will do: For if Men did once ſee we Love them, we ſhould ſoon find they would not harm us.

454. Force may ſubdue, but *Love* gains: And he that forgives *firſt*, *wins the Lawrel.*

455. If I am even with my Enemy, the Debt is *paid*; But if I forgive it, I oblige him for ever.

456. Love is the hardeſt Leſſon in Chriſtianity; but, for that reaſon, it ſhould be moſt our care to learn it. *Difficilia quæ Pulchra.*

457. It is a ſevere Rebuke upon us, that God makes us ſo many Allowances, and we make ſo few to our

Neighbour: *As if Charity had nothing to do with Religion*; Or Love with Faith, that ought to *work by it.*

458. I have often wondred at the *unaccountableness* of Man in this, among other things; that tho' he loves *Changes* ſo well, he ſhould care ſo little to hear or think of his *laſt, great, and beſt Change too, if he pleaſes.*

459. Being, as to our Bodies, compoſed of *changeable Elements*, we, with the World, are made up of, and ſubſiſt by *Revolution*: But our *Souls* being of another and *nobler* Nature, we ſhould ſeek our *Reſt* in a *more enduring* Habitation.

460.

460. I find all ſorts of People *agree*, whatſoever were their Animoſities, when *humbled* by the Approaches of Death: *Then they forgive, then they pray for, and love one another:* Which ſhews us, that it is not our Reaſon, but our *Paſſion*, that makes and holds up the *Feuds* that reign among Men in their Health and Fulneſs. They, therefore, that live neareſt to that which they ſhould die, muſt certainly live beſt.

407. Did we believe a final Reckoning and Judgment; or did we think eno' of what we do *believe* we would allow more Love in Religion than we do; ſince *Religion*

ligion it ſelf is nothing elſe but *Love to God and Man.*

462. *He that lives in Love, lives in God*, ſays the Beloved Diſciple: And to be ſure a Man can live no where better.

463. It is moſt reaſonable Men ſhould value that Benefit, which is moſt *durable*. Now Tongues ſhall ceaſe, and Prophecy fail, and *Faith* ſhall be *conſummated* in Sight, and Hope in Enjoyment; But *Love remains.*

464. Love is indeed Heaven upon Earth; ſince Heaven above would not be Heaven without it: For where there is not Love, there is Fear: But *perfect Love caſts out Fear.* And yet we naturally

rally fear moſt to offend what we moſt Love.

465. What we Love, we'll Hear; what we Love, we'll Truſt; and what we Love, we'll ſerve, and ſuffer for too. *If you Love me* (ſays our Bleſſed Redeemer) *keep my Commandments.* Why? Then he'll Love us; then we ſhall be his Friends; then he'll ſend us the Comforter; then whatever we ask, we ſhall receive; and then where he is we ſhall be alſo. Behold the Fruits of Love, the Power, Vertue, Benefit and Beauty of Love!

466. Love is above all; And when it prevails in us all, we

we shall all be Lovely, an
in Love with God and wit
one another.

Amen

FINIS.

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ERRATA.

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